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## Current Literature.

(Books marked with an asterisk (\*) will be reviewed in subsequent issues.)

### OLD TESTAMENT.

#### BOOKS.

- HOBERG, G. Die Genesis nach dem Literalsinn erklärt. Freiburg: Herder, 1899. Pp. xlix + 415. M. 9.
- BERTHOLET, A. Deuteronomium. *Kurzer Handkommentar zum Alten Testament*. Freiburg: J. C. B. Mohr, 1899. Pp. xxx + 119. M. 2.50.
- \*PEROWNE, T. T. The Proverbs. With introduction and notes. *Cambridge Bible for Schools and Colleges*. New York: The Macmillan Co., 1899. Pp. 196. \$0.75.
- STREANE, A. W. Ecclesiastes, or the Preacher. *Churchman's Bible*. London: Methuen & Co., 1899. Pp. 136. 1s. 6d., *net*.
- PRINCE, J. D. A Critical Commentary on the Book of Daniel. Designed especially for students of the English Bible. London: Williams & Norgate, 1899. Pp. 325. 9s., *net*.
- \*SANDERS, F. K., and KENT, C. F. Messages of the Later Prophets. New York: Charles Scribner's Sons, 1899. Pp. 300. \$1.25, *net*.
- GUTHE, H. Geschichte des Volkes Israel. *Grundriss der theologischen Wissenschaften*. Freiburg: J. C. B. Mohr, 1899. Pp. xii + 326. M. 7.
- KÖBERLE, JUSTUS. Die Tempelsänger im Alten Testament. Ein Versuch zur israelitischen und jüdischen Cultusgeschichte. Erlangen: Junge, 1899. Pp. 205. M. 3.

#### ARTICLES.

- DAVIDSON, A. B. The Uses of the Old Testament for Edification. *Expositor*, January, 1900, pp. 1-18.

The great use of Scripture in our day, and for many ages, as a means of moral and religious instruction has tended to make us forget how Scripture originated, and to regard it as a direct revelation given to us and in our circumstances. Now, the word of God was spoken to us, but not immediately. It is ours because we are part of God's historical church which he founded long ago, and still guides by his spirit in us, and by his word spoken to his church in past ages (Heb. 1:1). Being spoken to men long ago, it was spoken to them in their circumstances and conditions of mind, which in many things may have been unlike ours. The color, the circumstances, in a word the relativity, of the Old Testament belongs to the church of the past, and the relativity includes the *amount* or *degree* of truth spoken on any given occasion. If we go back to any one of the religious teachers from God, do we see him pursuing any other end than religious ones? Does he seek to correct men's notions of nature or

history, or any other subject on which they had the opinions of their day? Does it not rather appear that the men to whom he spoke were left by him to think on every subject as they thought before, except in regard to God and living unto God? The writers of the history were prophetic men, who wrote with the same principles that animated the prophets, and for the same ends as they pursued. All Hebrew history is written from one point of view, the two presuppositions being (1) that God is in all history of mankind, that he is the one Causality, and his communication of himself to men has been the source of all good to them; (2) that he has had from the beginning a purpose to found a perfect kingdom of God upon the earth.

DAWSON, J. W. The Origin and Antiquity of Man. *Expository Times*, January, 1900, pp. 149-52.

TOY, C. H. The Earliest Form of the Sabbath. *Journal of Biblical Literature*, 1899, pp. 190-94.

We can trace back to remote antiquity the custom among primitive peoples of observing certain periods within which occupations were restricted, and food and dress peculiarly prescribed. The length of these "taboo" seasons varied. After a long development we find, *e. g.*, in Babylonia, lunar festivals, which were certain days in the month (the 7th, 14th, 19th, 21st, and 28th) marked off by specific prohibitory regulations, with special reference to the propitiation of the deity. The Hebrews modified and improved the older conception of the day (1) by detaching it from connection with the moon, making it fall on every seventh day in continuous computation; (2) by discarding other conditions and emphasizing abstinence from work, they made the day a day of rest, and finally a pivotal institution of religion.

BLACK, ARMSTRONG. Joseph: An Ethical and Biblical Study. I. The Youth and His Dreams. Gen. 37:1-11. *Expositor*, January, 1900, pp. 63-78.

BACON, B. W. Abraham the Heir of Yahweh. *New World*, December, 1899, pp. 674-90.

SAYCE, A. H. Who was the Pharaoh of the Exodus? *Homiletic Review*, December, 1899, pp. 483-7.

Dr. Sayce holds (1) that Meneptah was really the Pharaoh of the exodus, as Egyptian tradition represented him to be, and that we may even go farther and assign the exodus itself to the fifth year of his reign, which would be, according to Dr. Mahler's chronology, 1276 B. C.; (2) that Meneptah lived for several years after the flight of his Israelitish slaves, it having long ago been pointed out that the belief that he perished in the Red Sea is founded on a mistaken interpretation of the biblical text; indeed, his mummy seems to have been discovered last year by M. Loret in the tomb of the kings at Thebes.

LAGRANGE, M.-J. L'itinéraire des Israélites du pays de Gessen aux bords du Jourdain. *Revue biblique*, January, 1900, pp. 63-86.

This is the concluding portion of a careful discussion, by one of the ablest biblical archaeologists of the present day, upon the route which was followed by the Israelites in the exodus from Egypt to Canaan. Many have wrestled with this problem, and it seems certain that the precise itinerary cannot be surely known; but every qualified investigator contributes some knowledge to the subject, and Père Lagrange's investigations are of great value.

EVANS, M. G. Interpretation of בִּרְעָ in Exodus 32:22. *Journal of Biblical Literature*, 1899, pp. 216-17.

In this passage Aaron is not excusing himself, nor blaming the people for immoral conduct; but is calling Moses' attention to the obvious fact that the Israelites were "in evil case," having no visible leader.

WRIGHT, T. F. Was the Tabernacle Oriental? *Journal of Biblical Literature*, 1899, pp. 195-8.

Contrary to what he finds to be the prevailing view of the tabernacle, namely, that it had a frame and roof of timber, Dr. Wright calls attention to the fact that the biblical description does not so indicate, and that the term used of it (*'ohel*) was the ordinary name for a tent of goat's-hair cloth. It is probable, therefore, that the tabernacle was wholly constructed on oriental lines, that it stood among the tents of Israel as a tent of their own kind made beautiful and rich beyond what they had seen, but yet constructed of the materials which they themselves had furnished, and in a manner which would approve itself to their ideas formed from the habits of oriental shepherds.

PATON, L. B. The Original Form of Leviticus, chaps. 23, 25. *Journal of Biblical Literature*, 1899, pp. 35-60.

MITCHELL, H. G. The Use of the Second Person in Deuteronomy. *Journal of Biblical Literature*, 1899, pp. 61-109.

An analysis of the book of Deuteronomy is here attempted on the evidence of the use of the second person in the book, one writer having habitually employed the singular number of the second person, another writer ordinarily using the plural number. The former of the two seems to have been the earlier writer. The "original" of Deuteronomy, it is found, was a composite work, and the additions which were made to it were not all made by one editor or reviser.

DICKINSON, C. H. The Drama of Job. *Bibliotheca Sacra*, January, 1899, pp. 68-94.

BRIGGS, C. A. An Inductive Study of Selah. *Journal of Biblical Literature*, 1899, pp. 132-43.

CHEYNE, T. K. Old Testament Notes: Prov. 25:11; Ps. 65:3; Some Supposed Archaisms. *Journal of Biblical Literature*, 1899, pp. 208-11.

MACDONALD, D. B. Old Testament Notes: Eccles. 3:11; Amos 5:25. *Journal of Biblical Literature*, 1899, pp. 212-15.

CONDAMIN, ALBERT. Études sur l'Écclésiaste, III, IV. *Revue biblique*, January, 1900, pp. 30-44.

PATON, L. B. Notes on Zechariah. *Journal of Biblical Literature*, 1899, pp. 177-83.

KÖNIG, ED. The Origin of the New Hebrew Fragments of Ecclesiasticus. *Expository Times*, January, 1900, pp. 170-76.

TOUZARD, J. Nouveaux fragments hébreux de l'Écclésiastique, I. *Revue biblique*, January, 1900, pp. 45-62.

LAIDLAW, A. S. The Priest and the Prophet. *Expository Times*, January, 1900, pp. 168-70.

The most important feature of Israelitish history is the religious movement which was inspired and directed by the great prophets and their fellow-workers. In their endeavors to purify and spiritualize religion they came into conflict with the priests, whose ritual of sacrifice ministered to a lower-toned religion, at once less spiritual and less moral. The temple ritual fixed attention on what was outward rather than inward, on the mechanical act rather than on the spiritual motive, and it even tended to *substitute* the animal sacrifices for the true sacrifice of heart and will, offered in the living of a pure and holy life. Against this externalism the prophets protested strenuously, almost going the length of condemning the priestly system root and branch; *cf.* Jer. 7:22, 23; Isa. 1:11-13; 66:3; Mic. 6:6-8; Ps. 50:14. The same struggle goes on today between religion of form and ceremony, and essential religion; and there is the same need for prophetic voices to call men to spiritual and practical religion in a true, holy, and useful life.

BUDDE, KARL. Ashera in the Old Testament. *New World*, December, 1899, pp. 732-40.

*Ashera* in the Old Testament is not a proper name, and so does not denote the person of a goddess. Instead, it denotes an object or fixture of the public cultus. It was a dry trunk of a tree, a post, set up in the ground perpendicularly. It was not an idol, cut in human form, but was generally smooth and unornamented, often with a conical top. The Israelites, when they invaded Canaan, found them set in the ground near the Baal altars. In the course of time the *ashera*, with other parts of the cultus, passed over into Yahweh worship, and was also erected near the altar of their God. In the time of the later kings, under the influence of the higher prophetic conception of God, and of a puritan movement in the religion of Israel, the *ashera* was proscribed, together with other cultus objects and customs, and its use was strictly forbidden by the deuteronomic law (Deut. 16:21) in the seventh century. Under the impression of this law, the forbidden cultus object was hypostatized — for the religious horror of later times — into a heathen divinity (so some Old Testament passages indicate), although the right understanding was never lost. The origin of the name *ashera* is as yet quite uncertain. It is also a difficult question, still open, whether there was any relation between this cultus object and the west-Semitic female divinity by the name of Ashera, as some scholars now maintain. It is not impossible that Baal and this Ashera, forming originally the chief old-Semitic divine pair, should have been superseded by Baal as supreme, the reminiscence of the female divinity being this cultus object.

BOYS-SMITH, E. P. Sacrifice in Ancient Ritual and in Christian Sacrament. *Expository Times*, December, 1899, pp. 104-7; January, 1900, pp. 184-8.

In ancient ritual we find three facts: (1) The act of sacrifice was not an individual act, but the act of a clan or kindred community. Early religion was not concerned with individuals, and personal worship had little or no place. Sacrifice was intended as a bond of life, and the life of the whole kin was regarded as one. Every member of the household, clan, or nation must take his part in the sacrifice. (2) In sacrifices where the animal was killed there were two steps: first, the slaying of the victim; second, the participation in the life of the victim by the parties, human and divine, who

thereby were bound to one another by its common possession. This latter thing was the actual aim of the sacrifice, the slaughter being simply a necessary preliminary act. (3) In earlier usage, and in the most sacred sacrifices, the victim consecrated was held to be in some sort related to the men who offered it and to the God to whom it was offered. This supposed kinship made its life a natural and continuing bond between God and man, where otherwise the tie would have been little else than food received in common.

Jesus, when he ate his last meal with his disciples and instituted the sacrament of the Lord's Supper, was presupposing and adapting the old ideas and rites connected with sacrifice in Hebrew religion. He chose for this purpose the Passover, which still retained its primitive features, its aim being to unite God and man by means of an act of communion in one life shed in order to be shared by the Lord and his people alike. Jesus' death is, therefore, a part of the Christian sacrifice, but only the preliminary part; it is the offering of a sacred life and its acceptance on the part of God, in order to man's receiving of that life. Only when both acts are joined together is there communion in one holy life between God and man, the ultimate purpose of sacrifice. This sacrificial aspect of the Lord's Supper is only one phase of it, and not the most important. The Christian Passover is a eucharist in remembrance of Jesus Christ, and of the redemption which God wrought in him; and it is a common pledge to seek in the same self-sacrifice, which knew no limit in his own case, a means of overcoming selfishness and sin which cling so closely—thus entering into life.

TOY, C. H. The King in Jewish Post-Exilic Writings. *Journal of Biblical Literature*, 1899, pp. 156-66.

## NEW TESTAMENT.

### BOOKS.

\*STALKER, JAMES. The Christology of Jesus: Being His Teaching concerning Himself according to the Synoptic Gospels. [The Cunningham Lectures for 1899.] New York: Armstrong & Son, 1899. Pp. xi+298. \$1.50.

\*MATHESON, GEORGE. Studies of the Portrait of Christ. New York: Armstrong & Son, 1899. Pp. x+326. \$1.75.

\*INNES, A. T. The Trial of Jesus Christ. A legal monograph. New York: Charles Scribner's Sons, 1899. Pp. 123. \$1.

PALMER, JOSEPH. The Gospel Problems and Their Solution. London: H. R. Allenson, 1899. Pp. 395. \$1.50.

The author in the first half of the book states (1) the problems; (2) the theories offered in solution, with objections; (3) his own theory. The last half is planned somewhat like Andrews' *Life of Our Lord*, with the application of the author's "keys" to the problems. The master-key is that the reports of Christ's longer addresses were taken down as they were spoken, and these notes were afterward used in constructing our gospels. Special keys are (1) that Jesus spoke Aramaic in Galilee and Greek in Jerusalem; that the Aramaic translated into Greek is contained in the synoptics, while the Greek discourses are found only in John; (2) the similarities and identities and peculiarities are due to the disciples having "reported" in each other's company; (3) the "notes" in Matthew and Luke were disarranged before they

were redacted. The author has stated briefly, but with apparent fairness, the theories that have been held. The only distinctively new thought he has offered is the "tauto-chronistic reporting," and while any theory that offers a solution is interesting, yet the evidence adduced to show that shorthand reporting was a probable possession of the followers of Jesus is entirely inadequate to produce conviction.

\*LOWRIE, WALTER. *The Doctrine of St. John*. New York: Longmans, Green & Co., 1899. Pp. 216. \$1.25.

WEED, G. W. *A Life of St. Paul for the Young*. Philadelphia: G. W. Jacobs & Co., 1899. Pp. 241. \$0.50.

This little book is a companion volume to the same author's *Life of Christ for the Young*, which was published two years ago. The special feature of the earlier book was the large number and excellent character of the illustrations which it contained. The *Life of Paul* has fewer and less valuable illustrations; and the story of Paul is not so easy to tell for children. But the book reaches a fair degree of merit. It is much superior to the horde of "Children's Bible Stories," with their grotesque pictures and crude historical fancies, while it does not reach the altitude of Moulton's *Bible Stories*, Bennett and Adeney's *Bible Story Retold for Young People*, or Bird's *Jesus the Carpenter of Nazareth*.

\*RAMSAY, W. M. *A Historical Commentary on St. Paul's Epistle to the Galatians*. New York: G. P. Putnam's Sons, 1900. Pp. 478. \$3.

GARROD, G. W. *The First Epistle to the Thessalonians. Analysis and notes*. New York: The Macmillan Co., 1899. Pp. 164. 2s. 6d., *net*.

The author, who is principal of the Ripon and Wakefield Diocesan Training College in England, has prepared this book primarily for use in his own and similar institutions where the aim is to train students in the practical religious use of the English Bible. From this point of view the book deserves high praise. It contains three main sections: (1) the introductory section, in which the historical circumstances of the letter are treated, with biographical and geographical notes; (2) the analytic section, in which two analyses of the contents of the letter are presented, one of two pages' length, the other very extended, occupying fourteen pages (the portion of the letter chap. 4:13—5:11 is headed "DOGMA," for which "Doctrine" should be substituted, as the term "dogma" has come to have a technical meaning inapplicable here); (3) the section of notes on the text; the text appears upon the left-hand page, in two columns—the Authorized Version in full in the first column, with the modifications made in the Revised Version in the second column. No Greek appears in the volume at all. Then the right-hand page contains the notes, which show much scholarship and wisdom in the practical exposition of the letter. On the whole, the book is one which can be highly recommended for Bible classes and for the better popular study of the first epistle to the Thessalonians.

\*BERNARD, J. H. *The Pastoral Epistles. With introduction and notes. Cambridge Greek Testament for Schools and Colleges*. New York: The Macmillan Co., 1899. Pp. lxxviii + 192. \$0.90.

LOCK, WALTER. *St. Paul the Master Builder*. London: Methuen & Co., 1899. Pp. 136. 3s. 6d.

AYLES, H. B. B. *Destination, Date and Authorship of the Epistle to the Hebrews*. Cambridge: University Press, 1899. Pp. 182. 5s.

## ARTICLES.

ALLEN, W. C. The Genealogy in St. Matthew, and its Bearing on the Original Language of the Gospel. *Expository Times*, December, 1899, pp. 135-7. See EB. NESTLE, *Expository Times*, January, 1900, p. 191.

The effort is to show that the compiler of the genealogy contained in Matt. 1:2-16 used the LXX version of 1 Chron., chaps. 1-3; that the compiler of the genealogy was probably also the author of the gospel; that, if so, he presumably wrote his gospel in Greek.

SCHICK, C. Der Geburtsort Johannes des Täuflers. *Zeitschrift d. deutschen Palästina-Vereins*, 1899, pp. 81-93.

Dr. Schick, of Jerusalem, subjects this question of the place where John the Baptist was born (*cf.* Luke 1:39) to a careful investigation. His conclusion is that Juttah (*Yata*), near Hebron, which Robinson, Benzinger, and others have favored, cannot be the place, since it is opposed by its name, its history, tradition, and the features of the place itself. On the contrary, all these lines of evidence, he thinks, point convincingly to 'Ain Karim (and *Mar Zakarja*), one and one-half hours west of Jerusalem; as the place where the parents of John the Baptist lived.

POTTER, M. A. The Legendary Story of Christ's Childhood. *New World*, December, 1899, pp. 645-59.

LOCK, WALTER. The Sheep and the Goats. Matt. 25:31-33. *Expositor*, December, 1899, pp. 401-12.

Professor Lock adopts the modern interpretation of this judgment parable, which Dr. Bruce and other commentators have advanced, that Christ's judgment here referred to is that of the heathen world alone, the judgment of the Jewish nation and of the Christians having already taken place. It is not fair, therefore, to infer from this parable that the ultimate test for Christians is supplied here.

HERING, A. Die Idee Jesu vom Reiche Gottes. *Zeitschrift für Theologie und Kirche*, November, 1899, pp. 472-97.

The idea "kingdom of God" formed the center about which the teaching of Jesus revolved. The conception had its roots in the Old Testament, especially in the book of Daniel, where the kingdom is represented in sharp contrast to the world-powers, as of supernatural origin, and as instituted by the Almighty. In later Judaism the transcendental element increased. In the rabbinic literature of the time of Jesus "kingdom of God" was the technical term for the salvation-benefits of the end of the age. Jesus accepted the frame, but changed the picture. His elevation and spiritualization of the concept was due to his own idea of God and his experience of God. He thought of the kingdom both objectively and subjectively; as present, as reaching from the present to the future, and as a future consummation.

CHASE, J. A. The Motive for the Miracles of Jesus. *Bibliotheca Sacra*, January, 1900, pp. 154-62.

The examination of the gospel narratives leads the writer to the conclusion that the miracles worked by Jesus were signs of the love and power and presence of God, and that they were intended to teach men truth which concerned their eternal welfare, to turn men from darkness to light, to demonstrate the possibility of intimacy, communion, and everlasting relationship between God and man. While it was a result of



Jesus' miracles that many were made physically well and happy, his primary purpose in these acts was the spiritual well-being of men.

CALMES, TH. Étude sur le prologue du quatrième évangile. *Revue biblique*, January, 1900, pp. 5-29.

The conclusions reached in this article, which criticises the recent discussions by Loisy, Resch, and Baldensperger, are in general accordance with the traditional interpretation of the passage.

THURSTON, J. R. The Place of the Crucifixion. *Journal of Biblical Literature*, 1899, pp. 203-7.

A new and effective argument is here added against the traditional site for the crucifixion at the Church of the Holy Sepulchre, and in favor of the mound above Jeremiah's Grotto. Supposing that the traditional site was in Jesus' day outside the city wall (the evidence is almost conclusive against this, even Dr. Schick's discovered "corner" has no sure testimony to give), it was not far enough away to answer the purpose, for: (1) this territory was thickly populated as a suburb. It was only twelve years after the crucifixion when Agrippa ran the great third wall around this district, to protect the people within it. Now, a place of execution, and a garden with a tomb inclosed, could not be found in a thickly settled suburb. This fact seems to Mr. Thurston to be conclusive evidence against the traditional locality. (2) The many expressions of the gospel regarding the locality all show that it was out in the open country, away from the town, whether inside or outside the wall, and at some distance. The Jeremiah Grotto site meets all the conditions. This is an important addition to the discussion of a much-controverted subject. Protestants have almost wholly abandoned the traditional site as improbable, while the Roman Catholic and the Greek churches hold to it tenaciously.

THAYER, J. H. Recent Discussions Respecting the Lord's Supper. *Journal of Biblical Literature*, 1899, pp. 110-31.

This is an excellent résumé of opinion and a scholarly discussion of the historical problem of the Lord's Supper. The opinion of Dr. Thayer is decidedly conservative, for he finds that all the extant indications corroborate the belief that the rite originated with Jesus, was intended for the church at large, was consequently to be repeated, and that this was the opinion and practice of the whole group of his most intimate personal associates. He agrees with Holtzmann that the instituting clause, "Do this in remembrance of me," may not have been spoken, but was implied in the circumstances. As to the significance of the rite, Dr. Thayer dwells with much reason upon the many aspects which the rite has, the many religious thoughts and symbols with which it makes connection, so that it perhaps combines many elements, the commemorative, the symbolic, the piacular, the covenant, the passover, mystical incorporation. The apostle Paul finds all these elements. The biblical thought designedly adjusts itself to the various and varying needs of men.

RAMSAY, W. M. Mr. Lewin and Professor Bacon on the Passover. *Expositor*, December, 1899, pp. 431-8.

CROSS, J. A. Note on Acts 9:19-25. *Expositor*, January, 1900, pp. 78-80.

RAMSAY, W. M. The Acts of the Apostles. *Homiletic Review*, January, 1900, pp. 3-9.

SCHULZE, H. Die Unterlagen für die Abschiedsrede zu Milet in Apostelgeschichte 20:18-38. *Theologische Studien und Kritiken*, Heft 1, 1900, pp. 119-25.

The theory is carefully elaborated that Paul's farewell address to the Ephesian elders at Miletus, as contained in Acts, is a discourse woven together by the author of the book upon the groundwork of Paul's first Thessalonian epistle, which he finds to contain all the keywords and many of the phrases which appear in the address. Granting this similarity, is this the most reasonable explanation of it?

MACPHERSON, JOHN. Was there a Second Imprisonment of Paul in Rome? *American Journal of Theology*, January, 1900, pp. 23-48.

The author, passing in review the arguments for the second Roman imprisonment of Paul which have been admirably presented of late by Spitta and Steinmetz, concludes that there is no good evidence for that view, and that there is nothing to suggest the idea of a release of Paul at the end of the two-year period (Acts 28:30). He holds also that it is possible to maintain the genuineness of the pastoral epistles, and to explain their historical relations, local allusions and references, without recourse to this hypothesis. The difficulty of settling this question seems greater the more it is discussed.

BLASS, F. Zu den zwei Texten der Apostelgeschichte. *Theologische Studien und Kritiken*, Heft 1, 1900, pp. 5-28.

Professor Blass has written much upon the text of Acts. The occasion of this writing is (1) to adduce some new evidence which he has collected from a Vulgate MS., the Parisinus, and from the Book of Armagh (a MS. from about 807 A. D.); (2) to reply to the two articles of Harnack (*Sitzungsberichten der Kgl. Preussischen Akademie zu Berlin*, 1899, xi, pp. 150-76; xvii, pp. 316-27), in which he had claimed to demolish the textual theory of Blass concerning Acts, partly on the evidence of the newly discovered Athos MS. The two passages examined by Harnack, as critical for Blass' hypothesis, were Acts 15:19, 28 and 11:27, 28. Blass' defense is a vigorous and able one, and must receive careful consideration, however one views his theory as a whole.

REID, JOHN. The Missionary Methods of the Apostles. *Expository Times*, November, 1899, pp. 55-60; January, 1900, pp. 156-9.

The disciples were commissioned by Jesus to go forth and teach others the gospel as they had learned it from him (Matt. 28:19, 20). This was done by them, and the four gospels as we have them represent the general form in which the first preachers proclaimed the glad tidings; they give the substance of the apostolic preaching. That the book of Acts presents rather the apologetic teaching of the apostles than the evangelic is due to the fact that the gospels have already presented the evangelic teaching; while the comparative silence of Paul is explained by the fact that his letters are written to meet specific conditions, not for general preaching. The ready acceptance of the gospel by peoples so widely different in mental and spiritual experience was largely due to the undogmatic character of the apostles' preaching. The converts were left, in large measure, to form their creeds or theology for themselves. The epistles of the New Testament do not record the *missionary* preaching and activity, but deal with a later stage when the Christians met problems of thought and management.

GOULD, E. P. St. Paul and the Twelve. *Journal of Biblical Literature*, 1899, pp. 184-9.

Paul and the twelve original apostles were not in harmony in the matter of their teaching as to the universality and spirituality of the gospel. There was, however, no open rupture between them; the twelve recognized Paul as an apostle, but under constraint. At a period later than Paul's writings some of the original apostles may have moved forward toward his position.

NASH, H. S. Θεωρίας-Θεότης, Rom. 1:20; Col. 2:9. *Journal of Biblical Literature*, 1899, pp. 1-34.

DEISSMANN, ADOLF. Prolegomena to the Epistle to the Romans—a Word to Students of Theology. *Expository Times*, December, 1899, pp. 109-11.

BACON, B. W. The Doxology at the End of Romans. *Journal of Biblical Literature*, 1899, pp. 167-76.

The doxology in Rom. 16:25-27 is a Pauline fragment which has been in some MSS. irrelevantly attached to the close of this letter.

WEISS, J. Der Eingang des ersten Korintherbriefes. *Theologische Studien und Kritiken*, Heft 1, 1900, pp. 125-30.

RAMSAY, W. M. Historical Commentary on the Epistles to the Corinthians, I-VI. *Expositor*, January, 1900, pp. 19-31.

Under this title Professor Ramsay has presumably begun the piecemeal publication of another of his books, and the weariness with which his commentary on *Galatians* dragged through two years of the *Expositor* will certainly be augmented when the new series stretches out to three or four years on these large epistles. It will be sufficient to say here, once for all, that these successive chapters of Dr. Ramsay's work on Corinthians will be profitable reading. Later, when the book is issued (in 1903?), we shall be glad to give it a suitable review.

BACON, B. W. A Criticism of the New Chronology of Paul. *Expositor*, November, December, 1899, pp. 351-67, 412-30.

This is the continuation of a criticism, begun in an earlier article, of the chronological schemes for the apostolic age now advocated by Harnack, O. Holtzmann, Blass, McGiffert, Ramsay, and others. Some of the difficulties with the new theories are treated in detail, and the conclusion reached that they are not in harmony with the facts. Professor Bacon arrives at a chronology of his own, which places the arrest of Paul in Jerusalem in May, 55 A. D., and therefore the close of the first Roman imprisonment in 60 A. D. The Jerusalem conference then goes to the year 47, and Paul's conversion to 31. The discussion is a valuable one, but there must still be long and careful consideration before we can reach any settled opinion upon this intricate problem.

HINCKS, E. Y. A Probable Error in the Text of James 2:18. *Journal of Biblical Literature*, 1899, pp. 199-202.

SMITH, J. R. The Gospel in the Epistle of James. *Journal of Biblical Literature*, 1899, pp. 144-55.

EATON, DAVID. The Scribes' Key, Matt. 16:19. *Expository Times*, January, 1900, p. 155.

- GIBSON, J. M. Apocalyptic Sketches : 9. The Marriage Supper of the Lamb, Rev. 19. *Expositor*, October, 1899, pp. 292-303.—10. The Great White Throne, Rev. 20. *Expositor*, November, 1899, pp. 375-84.—11. The City of God, Rev. 21 ; The Paradise of God, Rev. 22. *Expositor*, December, 1899, pp. 455-72.
- HAUPT, E. Zahn's "Einleitung in das Neue Testament." Zwei Bände. *Theologische Studien und Kritiken*, Heft 1, 1900, pp. 131-60.
- KNOWLING, R. J. Review of Zahn's "Einleitung in das Neue Testament," Zweiter Band. *Critical Review*, January, 1900, pp. 52-63.
- BRIGGS, C. A. The New Testament Doctrine of the Church. *American Journal of Theology*, January, 1900, pp. 1-22.
- BEWER, J. A. The History of the New Testament Canon in the Syrian Church, I. *American Journal of Theology*, January, 1900, pp. 64-98.

## RELATED SUBJECTS.

## BOOKS.

- \*BENNETT, W. H., and ADENEY, W. F. Biblical Introduction. London : Methuen & Co., 1899. Pp. 487. 7s. 6d.
- \*STARBUCK, E. D. The Psychology of Religion. An empirical study of the growth of religious consciousness. New York : Charles Scribner's Sons, 1899. Pp. xx + 423. \$1.50.
- KILPATRICK, T. B. Christian Character : a study in New Testament morality. New York : Charles Scribner's Sons, 1899. Pp. 298. \$1.
- Dr. Kilpatrick is a pastor of the Free Church of Scotland at Aberdeen. Three years ago he contributed two little essays, one on "Christian Character," the other on "Christian Conduct," to the series of *Bible Class Primers*. The present book is a combination of the matter of these earlier primers into a single dignified volume. It is really a treatise on Christian ethics, wise and able in its teaching, but somewhat difficult to read.
- \*BULLINGER, E. W. Figures of Speech Used in the Bible. London : Eyre & Spottiswoode, 1899. Pp. 1150. 20s., *net*.
- LATIMER, E. W. Judæa from Cyrus to Titus, 537 B. C.—70 A. D. Chicago : A. C. McClurg & Co. Pp. 382. \$2.50.

In this volume Mrs. Latimer has produced a companion to the large number of books which she has already published. It is wholly a compilation and rewriting of works of Renan, Graetz, Schürer, and other authorities. The fact that Mrs. Latimer translated Renan's *History of Israel* naturally leads her to draw very largely from that work. In general the author's statements are accurate, so far as they go, and her pages are never dull. It is a good book to recommend to the general reader—perhaps as good as could be produced by the method employed. Its religious attitude is very conservative, such questions as the authorship and date of Daniel being almost ignored—a fact somewhat remarkable when one takes into account the sources from which the book comes.

BEARDSLEY, J. W. *The Bible among the Nations: a study of the great translations.* Chicago: F. H. Revell Co., 1899. Pp. 226. \$1.

"The one object of the writer is to collect information, widely scattered and inaccessible to most readers"—such is the statement of the preface, and in pursuance of this object the author gives us nine chapters upon the most important versions of the Bible. Among them he includes, as a sort of introduction, the Samaritan Penta-teuch, which he holds at the latest was written before Manasseh, who was driven from Jerusalem by Nehemiah. The accounts of these versions are well written, and will be welcomed by those who do not have access to encyclopædias. Further than being thus an epitomized popular encyclopædia, the book lays claim to, and has, no special merit besides a general accuracy.

\*CAIRD, JOHN. *The Fundamental Ideas of Christianity.* [Gifford Lectures 1892-3, 1895-6.] Two volumes. New York: The Macmillan Co., 1899. Pp. cxli + 232, vii + 297. \$3.50, *net*.

\*LYTTLETON, A. T. *The Place of Miracles in Religion.* [Hulsean Lectures for 1891.] London: Murray, 1899. Pp. 150. 5s.

HOYT, WAYLAND. *Saturday Afternoon: or, Conversations for the Culture of the Christian Life.* Philadelphia: American Baptist Publication Society, 1899. Pp. 302. \$0.25.

\*WALKER, W. L. *The Spirit and the Incarnation.* New York: Charles Scribner's Sons, 1899. Pp. viii + 388. \$3.50.

\*STOUT, G. F. *A Manual of Psychology.* *University Tutorial Series.* New York: Hinds & Noble, 1899. Pp. 643. \$1.50.

STRONG, A. H. *Christ in Creation.* Boston: American Baptist Publication Society, 1899. Pp. 501. \$2.50.

FOX, JAMES J. *Religion and Morality: their nature and mutual relations historically and doctrinally considered.* New York: William H. Young & Co., 1899. Pp. xv + 322. \$2.

This is a learned and ample treatise in defense of the doctrine that religion and morality are inseparable. The author has read widely and thought deeply and sharply. That the true religion, which in the author's view is essential to morality, is the Roman Catholic faith, is natural, and the Protestant reader can make the necessary allowance.

McKINNEY, A. H. *The Bible-School: a manual for Sunday-school workers.* New York: Lentilhon & Co., 1899. Pp. 206. \$0.50.

This small book belongs to a series of "Handbooks for Practical Workers in Church and Philanthropy," edited by Dr. S. M. Jackson, professor of church history, New York University. Its author, Dr. McKinney, is pastor of Olivet Church, New York. A large amount of useful information, well arranged, is found here. There is, too, a wealth of suggestion for the better conduct of Sunday schools, and for the improvement of their religious instruction. Almost every phase of Sunday-school work receives some attention, the advice is excellent, and the author's ideas are so engagingly presented that the reader cannot fail to be benefited. One must earnestly hope that this, and other good books with a similar good aim, may be carefully studied by the countless hosts of the Sunday-school world.

## ARTICLES.

DAVISON, W. T. The Progress of Biblical Criticism. *London Quarterly Review*, January, 1900.

MOXOM, P. S. Personal Righteousness. *Bibliotheca Sacra*, January, 1900, pp. 54-67.

MARGOLIOUTH, D. S. Lines of Defence of the Biblical Revelation. I. The Bible of the Gentiles. *Expositor*, January, 1900, pp. 32-52.

HARRIS, J. RENDEL. A New Gospel and Some New Apocalypses. *Contemporary Review*, December, 1899.

DICKSON, W. P. Dr. McGiffert's Historical Methods. *Presbyterian and Reformed Review*, January, 1900, pp. 1-54.

TREPLIN, RICHARD. Die Essenerquellen gewürdigt in einer Untersuchung der in neuerer Zeit an ihnen geübten Kritik. *Theologische Studien und Kritiken*, Heft 1, 1900, pp. 28-92.

A useful résumé of the German literature upon the subject, and a careful study of the sources from which our information about the sect of the Essenes is drawn. It is a valuable contribution to a department of the history of New Testament times which has not had many investigators.

LINDSAY, T. M. Review of Hogarth's "Authority and Archæology." *Critical Review*, January, 1900, pp. 27-36.

MCLAREN, W. D. Professor Salmond and Conditional Immortality: a criticism. *American Journal of Theology*, January, 1900, pp. 120-34.

We have here a vigorous and able defense of the hypothesis of conditional immortality, in reply to the criticism and condemnation which Dr. Salmond pronounced upon it in his large work, *The Christian Doctrine of Immortality*, where he characterized it as opposed to the general consent of mankind, alien to the presuppositions of the Bible, blind to the spirituality of biblical language, and ridiculous in virtue of its own theological consequences. Now there are many evangelical Christians of first-class biblical scholarship and eminent spiritual insight who hold to conditional immortality as the most probable eschatological hypothesis. Such will welcome this article, and while it is not possible here to present the author's arguments against Dr. Salmond's conclusions, and the vindication of his own view, the article is commended to the attention of all who are grappling with this problem of the future.

DURAND, GERMER. Épigraphie palestinienne. *Revue biblique*, January, 1900, pp. 91-5.

MICHON, ÉTIENNE. Notes sur une inscription de Ba'albek et sur des tuiles de la Legion X Fretensis. *Revue biblique*, January, 1900, pp. 95-105.

EVERETT, C. C. The Distinctive Mark of Christianity. *New World*, December, 1899, pp. 660-74.

The distinctive characteristic of Christianity is that Jesus united a life of mystical piety with a life of activity among men. In the light of his teaching the virtues became blended and exalted in love; and human love and virtue became interpenetrated by, and blended with, the divine life. The real history of Christianity would be the

story of lives lived in faith and hope, manifesting themselves by patience and meekness under trial, or by energy and heroism in the time of need ; lives lowly or exalted that were full of kindly and helpful deeds, devoted and self-forgetful lives—in a word, lives that had been touched by that of Jesus, or by those that had been touched by his. The distinction of Christianity is its universality. Other forms of religion each emphasize one truth or another, one aspect of life or another ; while in Christianity the whole level of life is lifted. We say that it is love to God and man, but how about that personality which has been the source of its greatest power over the hearts and lives of men ? Jesus revealed this religion to the world. Other forms of religion were partial manifestations, forerunners of the great consummation. Then Christianity appears, which has the germinant elements of development in all directions, and is the most complete revelation of the God who is manifesting himself in all.

PALMER, FREDERIC. Is Nature Christian ? *New World*, December, 1899, pp. 714-21.

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WARFIELD, B. B. "God-Inspired Scripture." *Presbyterian and Reformed Review*, January, 1900, pp. 89-130.

MACKINTOSH, H. R. Review of Garvie's "Ritschlian Theology." *Critical Review*, January, 1900, pp. 37-42.

PRICE, I. M., AND OTHERS. Review of Hastings' "Bible Dictionary," Vol. II. *American Journal of Theology*, January, 1900, pp. 99-119.

WATSON, JOHN. Doctrines of Grace: Saving Faith. *Expositor*, January, 1900, pp. 53-63.

DIGGLE, J. W. Consecration. *Expository Times*, December, 1899, pp. 116-20.

IVERACH, JAMES. Religion in Greek Literature. *London Quarterly Review*, January, 1900.

MORE, PAUL E. Nemesis, or the Divine Enemy. *New World*, December, 1899, pp. 625-44.

SORLEY, W. R. Review of Ward's "Naturalism and Agnosticism." *Critical Review*, January, 1900, pp. 9-21.

BAHNSEN, W. Zur Schulbibelfrage. *Protestantische Monatshefte*, Heft 12, 1899, pp. 461-78.

LAIDLAW, JOHN. Richard Rothe, of Heidelberg: His Centenary. *Expositor*, 1899, pp. 439-54.

FINDLAY, G. G. Dr. William F. Moulton. *London Quarterly Review*, January, 1900.

DJLE, C. F. Horace Bushnell and His Work for Theology. *New World*, December, 1899, pp. 699-714.